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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

Thoughts on Revivals of Religion.

It is to be feared that many of our churches do
not pray for revivals as they ought. They in-
dulge an idea, not unfrequently, that these sea-
sons of mercy have no connection with the use
of appropriate means. That they come like
showers of rain, and must be wholly resolved into
the divine sovereignty. But here we apprehend
they run into a mistake. It is true that God is a
Sovereign, and there is none in heaven or on
earth that can properly say unto him, Why dost
thou thus? None can more firmly believe in the
sovereignty of God than we do. But at the same
time we cannot think that God's sovereignty is
such as to lead him to act without reason; and
more especially to act so as necessarily to con-
travene his own infinitely wise system of opera-
tion. God's system of operation is a system of
means. His government is, in an important
sense, a government of means. That he has
overt power sufficient to govern his universe
without the intervention of means, none but a
sceptic can doubt. But what God can do, and
what he will do, or what he has determined to do,
may be very different things, and no doubt are
so. If, therefore, we would know what to ex-
pect, and on what ground to base that expecta-
tion, we must come to the Revelation of his will
as contained in the Bible. Let us then inquire,
in the light of the scriptures, why our churches
are not more frequently blessed with revival mer-
cies? Why some churches are more highly dis-
tinguished in this respect than others? Why
some individuals even, are more abundantly fa-
vored than others?

One of two things is true to begin with in this
place, viz: Either God is partial, or there is an
essential difference between churches and indi-
viduals in regard to this matter. But "God is
no respecter of persons;" therefore the difference
must be found in us. It is the dictate of igno-
rance and sin to say that "the way of the Lord is
not equal." And were we not deaf to his reproofs
we might hear him say of us, "but as for them
their way is not equal." How repeatedly was
inconstant Israel told "If the Lord delight in
you, then shall ye enter in and possess the land."
The promise of his blessing was given on condi-
tion that they should please him. And this prin-
ciple pervades the divine economy. And it was
this principle carried out that strewed the car-
casses of the sinning thousands of Israel in the
wilderness, and brought Caleb and Joshua, who
followed the Lord, full into the promised land.—
On this principle God is now saying to his un-
fruitful church, "Break up your fallow ground;
for it is time to seek the Lord till he come and
rain down righteousness upon you." On the
same principle he says, "Bring ye all the tithes
into the storehouse, that there may be meat in
my house, and prove me now herewith, saith the
Lord of hosts, if I will not open you the windows
of heaven and pour you out a blessing that there
shall not be room enough to receive it." So
again, "Ye shall seek me and find me when ye
shall search for me with all your heart." But it
is needless to multiply passages. This principle
is fully evinced throughout the scriptures. If it
be asked, then, in view of this system, why some
churches or individuals are more blessed than
others, it seems clear that the answer must be,
that they seek the blessing as others do not, and
are somehow or other in a better state to receive
and enjoy it. Nor does this fact at all militate
against another fact that we can scarcely have
failed to notice, viz: That those churches or in-
dividuals who are thus distinguished are not al-
ways the most uniformly consistent and devoted.
The uniform piety of some churches or individ-
uals, may be of a less exceptionable character
than that of others who are occasionally far more
blessed. And this is accounted for on the ground
that there are times when these latter persons
are made sensible of their too great conformity
to the world, of their manifold aberrations from
the path of duty, and of their great need of re-
claiming and reviving mercy; and they then
humble themselves, repent of their sins, and turn
to God afresh, and obtain mercy. "If we con-
fess our sins, he is faithful and just to forgive

them." But the other class, though not perfect,
as most of them readily admit, do not so sensibly
feel the necessity of deep self abasement, confe-
sion of sin, and earnest crying to God for the res-
toration of the joys of his salvation. The conse-
quence is, God does not bless them as he does the
other class. They are full, and do not feel their
need of his blessing as do the others. How can
they therefore expect to be blessed, unless they
repent and do their first works. God must, for-
aught we can see, change the whole system of
blessing before churches, or individuals, may
reasonably expect his especial mercy, unless
they consent to confess their sins and forsake
them, and "search for him with all their heart."

We may have occasion to allude to this sub-
ject again, and suggest some hints respecting the
method of promoting revivals in our churches.
Meanwhile we trust our churches will most heart-
ily adopt the language of the prophet of Habak-
kuk, "O Lord, revive thy work in the midst of
the years, in the midst of the years make known;
in wrath remember mercy."

Triennial Convention.

We read with great pleasure the Circular of
the First Baptist Church of Baltimore on the sub-
ject of the meeting of the Convention in that city
next Spring. We do hope that the kind and
Christianlike spirit which it breathes in every
part of it, may take possession of every heart
throughout our American Zion, and that the
evils which seem to portend over us, may be en-
tirely averted, as they are most sincerely to be
deprecatd. Will not the abolitionists at the
North, and the slaveholders at the South, pause
for a moment, before they attempt to introduce
into Convention, matters which, to say the least
of them are entirely foreign from the design of
the organization of that body. If the subject of
slavery, or abolition, must be discussed, we do
earnestly hope that it will be done in a meeting
called for that purpose, during the session of the
Convention, or immediately afterwards, and that
it may have in no shape or manner any connec-
tion whatever with the business of the Conven-
tion. We are for peace, and not for war. And
we cannot see why brethren on either side of this
exciting question should desire to crowd it upon
the Convention. What good can be done in that
way to either party? Certainly none at all. But
incalculable evil may result from it. We repeat,
if it must be discussed, let a meeting be
held for the purpose; and let some venerable
brother who has not identified himself with either
party in this matter, be called to preside; and
then let the whole subject be thoroughly discus-
sed. Our own opinion is, that some such plan
as is here proposed, will, in the end, meet the
wishes of the brethren both at the North and at
the South, and will be altogether the better
course for the interests of the Convention. We
ask brethren to think of this.

PENNSYLVANIA BAPTIST EDUCATION SOCIETY.
Through the kindness of our friend, Rev. A.
D. Gillette, Secretary of the Society, we have
received the minutes of the first anniversary of
this Institution. We were extremely gratified to
find so much interest evinced by our Philadel-
phia friends on the subject of ministerial educa-
tion; and we can but hope that the future effor-
ts of the society will fully sustain the character
which it has thus early acquired. Between five
and six hundred dollars have been contributed to
the funds of the society during the year, most of
which was raised in Philadelphia alone. The
society having so amended its constitution at the
last meeting as to unite the efforts of the church-
es throughout the state in this matter, it is de-
voutly to be hoped that much more may now be
done in the good cause, than by any other means
hitherto tried. The brethren have our hearty
wishes for their complete success.

BAPTIST CHURCH IN NEW HAVEN.—This
Church is again enjoying a season of refreshing
from the presence of the Lord. Several cases
of conversion have recently occurred; and some
eighteen or twenty have evinced their anxiety by
attending the meetings for inquiry and prayer.
Present appearances indicate a pleasing revival.
The good Lord hasten it in his own time! There
has been a gradual increase in this church since
the middle of last summer and the waters of bap-
tism have been troubled every month since that
time, except one, when the pastor was absent.
Brethren pray for us, that the word of the Lord
may run and be glorified with us, as it is in many
other places.

For the Christian Secretary.

New Haven Association.

REV. MR. TEASDALE, SIR.—In the last num-
ber of the Secretary, I noticed an article of yours
intended to correct a supposed mistake in the
minutes of the New Haven Baptist Association.
As that article implies that the clerk has been
unfaithful to his trust, in not inserting the name
of one of the licentiates of your church, I feel it
my duty to state the following fact. In the letter
of the 1st Baptist church in New Haven to the
Association, there is not even an intimation that
there is any licentiate belonging to the church.
Knowing Br. Beecher to be a licentiate, I insert-

ed his name as such. With the statement of the
above fact, I leave your readers to judge wheth-
er the error is in the minutes, that the name of
the brother is not inserted as a licentiate, or
whether it may not be attributed to the negli-
gence of the church of which he is a member.
Yours respectfully,
H. WOOSTER, Clerk.

REMARKS.—It was not our object in correct-
ing the error alluded to in the above communica-
tion, to attach blame to any one, but merely to
state a fact, and thereby do justice to the brother
concerned, and disabuse the public mind. We
are pleased to find that Bro. Wooster is so jeal-
ous of his reputation for correctness in the getting
up of the minutes, and we hesitate not to say that
the manner in which they are executed has given
universal satisfaction.

PROPOSED NEW HYMN BOOK.—When our
remarks of last week were penned, touching this
subject, we had not seen what had been written
for the Hartford Department of the Secretary.—
We see, however, no occasion to alter our opin-
ions as there expressed. Every thing depends
on the character of the contemplated work, wheth-
er it shall or shall not ultimately attain to general
use. We hope that some degree of concert may
be secured at the commencement of the under-
taking. Perhaps the managers of the Publica-
tion Society would do well to form their entire
plan, and submit the whole to the opinion of the
brethren who may be assembled at Baltimore in
the spring.

A Call to the Ministry.

Some little time since, one of our correspond-
ents requested that some hints might be given in
the Secretary on this interesting subject. The
following thoughts are therefore submitted.

WHAT ARE THE EVIDENCES OF A DI-
VINE CALL TO PREACH THE GOS-
PEL?

Much might be said on the importance of this
question, as involving the best interests of our
churches, and having to do in a material sense
with the destinies of immortal souls. I cannot,
however, dwell upon that point, further than to
say, that if the ministry is intended to aid Chris-
tians in their onward course to heaven, and guide
sinners in the way to life, and if there is danger
of false guides, and false instruction in the
business of salvation, then this is a question of vi-
tal importance. And yet, how seldom is it agi-
tated. The general impression on this subject
seems to be this—"I am not called of God to
preach the Gospel, and therefore it does not be-
long to me to settle the question respecting the
evidences of a divine call to this work. Let
those who think themselves called to preach set-
tle the question. It is my duty to hear the gos-
pel when it is preached. It is their duty to de-
termine the question respecting the call to preach."
But a single moment's reflection will teach us the
error of such a sentiment.

If we were about to commit our vessel to the
mercy of the waves, would it be no concern to us
to know whether the master were skillful in the
storm, and whether he understood the coast, and
were apprized of all the points of danger? If we
were about to commit to the Teacher, the mental
training of our child, would it be a matter of no
importance to know whether the instructions in
any branch of science would not tend to mislead
him—to give him incorrect notions and ideas of
every essential matter? If a person, professing
to be an agent for the Government, should re-
quire a large portion of our time to be devoted
in a manner in no wise calculated to promote our
interest, would it be a matter of no importance to
know whether he was the real agent of the gov-
ernment? And once more. If we had been sen-
tenced to be hung, and a person professing to be
a messenger from the Governor, should propose
pardon on certain terms, would it not be of im-
portance to us to know whether he was really
authorized to make such proposals?

If any subject in the whole system of Theology
is important, this is certainly important.—
That such as preach the Gospel, are in some sense
called of God to his work, is very evident. "No
man taketh this honor to himself, except he be
called of God, as was Aaron," Heb. v. 4. "What
is it, then, to be called of God to preach the gos-
pel?" Or, in other words, "what are the evi-
dences of a divine call to preach the gospel?" In
answering this question, it may be necessary to
point out some things which are often considered
evidences of a call to preach which are not, and
then mention some real evidences of such a call.

1. It is thought by some that the call of God
is made up entirely of human qualifications. But
as this sentiment does not obtain amongst us as
a denomination, it may not be necessary to argue
that point. Suffice it to say, that the passage
which I have quoted, cannot be reconciled with
this view—"No man taketh this honor to himself
except he be called as was Aaron." And who-
ever enters the field of the gospel with no other
than human qualifications, might, if he were not
deaf to the voice of Jehovah, hear himself con-
tinually rebuked by "what hast thou to do to de-
clare my statutes?" Ps. l. 16.

2. It is thought by some that a call of God is
wholly supernatural, or miraculous, and has no-
thing at all to do with human qualifications. This
sentiment is perhaps equally pernicious with the
one which we have already noticed. We are
constrained to believe that the advocates of this
opinion do not see the bearing which it has on
the character of the Holy Spirit, neither is it seen
by the persons who flock to hear the men who
claim to be thus highly distinguished of God.—
This may be thought to be an uncharitable re-
mark, but it will be seen on a careful examina-
tion, to be the most charitable that the notice of

the case will allow. Look at the following facts.

1. Some men who pretend to have this call,
and who boldly declare that they are directed en-
tirely by the immediate agency of the spirit of
God, preach a doctrine in direct opposition to oth-
ers who make the very same pretences.

2. There are some men with these preten-
sions who, after they have preached for a season,
change their sentiments, and exhibit opinions di-
rectly contradictory to what they before exhib-
ited, who, both before and after these change of
sentiments, have claimed to be under the special
direction of the Spirit.

3. Others with these pretensions have proved
themselves upon repeated trials, incapable of ex-
hibiting one important doctrine in a light suffi-
ciently clear to be understood or applied. We
are now reduced to the necessity of believing that
these men are deceived, or that all this confusion
and contradiction is to be charged upon the spirit
of God. Can a rational man harbor for a mo-
ment a doubt on this subject? Is it not invari-
ably acknowledged that truth is consistent with
itself? Can we believe that the spirit of God
would lead men in a path so crooked as that
which is often pursued by men of these high
pretensions? This, it must be seen, is decidedly
impossible. We must then, of course, either be-
lieve that they make these pretensions, knowing
them to be false, or that they are deceived, and
certainly the latter is far more charitable.

We might here go on to answer objections to
this view of the subject, arising out of apostolical
endowments, &c., but the circumstances of the
apostles and of these pretenders are so perfectly
dissimilar, that we do not deem it necessary to
pursue the subject. We will just say that when
these men can give us evidence that they possess
the other gifts of the apostles—when they can
heal the sick—give sight to the blind—raise the
dead—become fluent in unknown languages—
then we may believe that they are miraculously
directed by the spirit of God. The apostles en-
joyed the instructions of Jesus for more than three
years. How different the education of these
men from that of some modern pretenders.

The question now returns upon us, What do
we understand by a divine call to preach the
Gospel? or what are the evidences of a man's be-
ing called of God to bear his message to our rebel-
lious race? We answer,

1st. A man must have a true desire for this
office. The apostle says, "If a man desire the
office of a Bishop, he desireth a good work." 1
Cor. ix. 16. And it was most probably this de-
sire that created the necessity of which he speaks.
"For though I preach the Gospel, I have nothing
to glory of, for necessity is laid upon me; yea,
woe is me, if I preach not the Gospel." This de-
sire does not arise from any selfish or improper
views. It is never prompted by the love of ease
or wealth or popularity. But it originates in
a burning anxiety to secure the immortal in-
terests of our fellow men, and magnify the rich-
es of Divine grace, and is created within us by
the divine Spirit.

2nd. A man must have a proper capacity for
the work, in order to give evidence of a divine
call. It is possible for a person to have strong
desires, and even benevolent desires to promote
the glory of God in the salvation of men, and yet
essentially lack that ability to teach which is in-
deed a sine qua non, in this great matter. It
is expressly said in one place, that he must be
able to teach. 1 Tim. iii. 2. He must not only
be able to teach, but he must possess a facility in
the work, peculiar to his office. In another passage,
it is said, that a "Bishop must be temperate, hold-
ing fast the faithful word, as he hath been taught
that he may be able, by sound doctrine, both to ex-
hort and convince the gainsayers." Titus i. 7-9.
The Saviour observes, "Therefore every scribe
which is instructed into the kingdom of heaven is
like unto a man that is a householder, which
bringeth forth out of his treasure, things new and
old." Matthew xiii. 52. We perceive there-
fore, that the minister of Christ must have both
this true desire and aptness to teach. One is as
essential as the other. And if it be asked who
are to decide whether a man possesses these qual-
ifications for the work of the ministry, we an-
swer, of the first, he must be the sole judge, and
of the second, the church are to determine. He only
can tell whether he has that desire for the work
which it would be painful to have denied. Wheth-
er he is apt to teach, and his instructions are pro-
fitable to the people of God, and tend to build
up the Redeemer's kingdom in the world, must
be decided entirely by others. If a man there-
fore, believes that he has this upright desire for
the work, and yet cannot satisfy his hearers that
he is apt to teach—that his labors will be success-
ful in putting down the strong holds of Satan,
and building up the kingdom of Christ, he ought
to consider himself mistaken, and abandon the
idea of preaching altogether. For we repeat
it, without that facility for teaching, exhorting
and convincing gainsayers, which is peculiar to
this office, no man can be called of God to preach
the Gospel.

But on the other hand, because a person may
have a talent for talking, he is not therefore to
conclude that he is called to the ministry. A
man may possess the power of communicating
knowledge in a very happy degree, and yet not
be called of God to preach the gospel. If this
work is taken up as any other profession merely
because a man may think he would like to be en-
gaged in it, or would succeed and become popu-
lar, the divine direction and assistance may not
be expected. It may be to sure, please God to
make the labors of such men instrumental in the
conviction and conversion of sinners, as he often
makes even the sins of men the means of their
own awakening; still, as it is not because he is
pleased with the motives by which they are act-
uated, they have no other agency in this impor-
tant work than any other instrument by which
these effects are often produced. Instances of
death, disappointments, &c., are often the means
of conviction, and of course it amounts to no cer-
tain evidence that we are called of God to preach

the Gospel, if such effects sometimes follow our
preaching. This may account for the final apos-
tasy of some preachers who may in some instan-
ces have been considerably distinguished for
their success in preaching.

3d. It is scarcely necessary to add that a man
can have no evidence that he is called to this im-
portant work unless he sustains a character that
is free and irreproachable. A Bishop must be
blameless as the steward of God, not self-willed,
not soon angry, not given to wine, no striker, not
given to filthy lucre, but a lover of hospitality, a
lover of good men, sober, just, holy, temperate.—
Titus i. 7-9. So also the apostle tells us in his
epistle to Timothy, after having told us that a
Bishop must be blameless, "Not a novice, lest
being lifted up with pride, he fall into," &c.—
Moreover he must be of good report of them which
are without, lest he fall into reproach and the snare
of the devil." 1 Tim. iii. 6, 7.

And finally. Nothing can be more obvious
than that he who would undertake to conduct his
fellow men in the path that leads to heaven,
should be a man who has a familiar knowledge
of that path, from his own experience. If it be
true that men must be born again, before they
can enter the kingdom of heaven, how important
that he who attempts to teach others should be
able to form as correct a judgment of that impor-
tant work, as the deceitfulness of the human heart
will admit. How can he describe to the anxious
enquirer sinner the views and feelings of the real
Christian, when he himself is a stranger to them?

For the Christian Secretary.

To Sabbath School Teachers.

In a recent number of the Secretary, a writer
urged upon children the importance of being regu-
lar at the Sabbath School. He showed what
effect their absence would have upon the teach-
ers, superintendent, and finally upon the whole
school—that it would tend to destroy their en-
ergy, derange their plans, and break up the school.
That such consequences would result from a
want of punctuality on the part of scholars, is
very evident, but as teachers have much to do in
this matter—as it is for them, in a great mea-
sure, to say, whether their scholars shall be regu-
lar, and faithful or not, I trust I shall be pardon-
ed for saying a word to them on this subject.

There is such an intimate relation between
faithful teachers and faithful scholars, that one
cannot exist, for any length of time, without the
other. Faithful and understanding teachers will
sooner or later, have faithful scholars, and faith-
ful scholars will have faithful teachers or soon
cease to be faithful. The two will be connected.
Not that every faithful, thorough teacher will,
at first, have such a class, or in every case secure
such a one, but in nine cases out of ten, the class
will represent the character of its teacher. If a
teacher is not punctual, the class will soon find it
out, and they will not be punctual. If they are
left Sabbath after Sabbath without having any
one to hear their lesson, except some one picked
up by the superintendent, they will soon deem it
of little consequence whether they go to the
school or not. A very little thing under such cir-
cumstances will be sufficient to keep them at home.

It often happens, that the best classes dwindle
away, and finally lose their place in the school,
while the most irregular and unpromising classes
become the best. These two opposite and unex-
pected results follow, in many, and I may say,
in most cases, directly from the influence
exerted by their teachers. Did teachers realize
this, they would feel more the responsibility of
their station. They would seek more earnestly
divine assistance. More depends upon teachers
than they are apt to imagine. It is for them to
say whether the Sabbath school shall be full, in-
teresting and useful, or languish and die. If they
wish to have faithful scholars they will take mea-
sures to make them so; they will visit them at
their houses, instruct and encourage them and in-
duce them by proper motives to fill their place in
the class on the Sabbath. Proper motives faith-
fully applied, seldom fail to produce their desired
effect upon children. If then, fellow teachers,
you desire to have your classes keep full during
the inclement season of Winter, be faithful to
your duty, be in your place in the school at the
appointed time, even if you have to make some
sacrifice, and no doubt some sacrifice will be
necessary—never give your class occasion to say,
"I don't believe my teacher will be there this
morning, and I guess I will not go to the school."
Not only set an example of punctuality but of
kindness. Meet your class, however stormy or
cold, if you meet them at all, with a smile, let
them see that you are pleased at the effort they
have made to be in their places, make them for-
get by your kind attention, the wind that tossed
them about on the way, and the cold they suffer-
ed in coming to the school. "Kindness begets
affection, and kindness in return."

TEMPERANCE DEPARTMENT.

For the Christian Secretary.

The remote causes of Intemperance.

In our estimates of the cause which influence
the conduct of men, we are very prone to refer
their actions to the proximate or apparent cause,
without searching into those remote and hidden
influences which might have predisposed them to
the course which they have pursued. This is
particularly the case with intemperance. In re-
garding with abhorrence, as indeed we always
should, the miscreant who has dealt out destruc-
tion to our relatives, our friends, and our neigh-
bors, we too often pass unheeded, causes which
have indirectly, yet powerfully, contributed to
produce the woe and wretchedness which we be-
hold. It will be my object in the present article
to point out a few of these indirect causes, and per-
haps to suggest some means of preventing their
operation. The first cause to which I shall ad-
vert, is the neglect, on the part of parents, of the
exercise of a proper restraint over their children.
It is too often the case, in our cities and villages

particularly, that boys, of the age of ten or twelve years, are permitted to spend their evenings in the streets, while their parents are entirely unconscious of the moral dangers to which they are exposed. Perhaps no situation could be found where the temptation to every species of vice would be more numerous than here. To say nothing of the temptations on extraordinary occasions, such as fires and the like, the boy mingles, evening after evening, with associates who have become adepts in vice; he hears the sacred name of God profaned almost every moment; he sees others, but little older than himself, perhaps pouring down the inebriating draught; he learns from the example of his associates to take the property of others without their consent; and often too, in our large cities, he is led, by the seductive influence of evil companions, to frequent the chambers of death. That these vices do usually follow the habit of spending the evenings in the street is abundantly proved by facts. The records of our state prisons are replete with testimony on this point, and facts which come under our own observation fully corroborate the statement. In a certain village in this state twenty-two boys were in the habit of thus meeting together, nightly, in the streets. Of that number fourteen are now addicted to the use of intoxicating drinks, most of whom have also been guilty of the other crimes I have mentioned. Not one of these individuals has yet attained his twenty-fifth year! In another village in this state a number of little boys, between the ages of nine and twelve years, are in the habit of assembling in the streets and groggeries in the neighborhood, and already have they acquired such a taste for strong drink that more than one of their number has been carried home drunk! Parent, who now caresses thy first-born son, shall soon be his course? Wilt thou suffer him to go forth in his tender years and be exposed to the seething, blighting influence of vice? If so, then remember that, if he fall a prey to the tempter, his blood shall be found on thy skirts. "Was not the wrath of heaven denounced against Eli 'because his sons made themselves vile, and he restrained them not?' Sister, who bendest over the cradle of thine infant brother, and pourest into his ear a thousand expressions of fondness, remember that thou, too, may be the means, indirectly, of his imbibing an appetite for the draught that destroys the soul. It has been well said "that the young man who was affectionate and kind in his treatment of his sisters could not be vicious."

Vice is an enemy to the pure and holy affections of our nature, and he who is wedded to any of its Protean forms, must have first abandoned those endearing ties which the God of heaven designed to strengthen the frailty of human virtue. But love begets love, and if the affection of the sister is not manifested for her brother, it cannot be expected that any great warmth of fraternal feeling will be manifested on his side. It is too often the case that instead of using her gentle and winning influence to induce her brother to remain at home, the influence of the young female is thrown into the other scale, and the wild boy escapes from home, to meet his street companions more from a distaste for his sister's society, than from any other cause. Let then a change be effected here. Endeavor by your kind and affectionate deportment, to secure the esteem of your brother, and with mildness dissuade him from associations fraught with such injury to his soul. You may do much, if you will, toward preventing him from the downward course, and if you exert your influence effectually, your reward will be abundant, both here and hereafter.

Again, the conduct of the young wife toward her husband, is a ten a predisposing cause of intemperance. The education of a large proportion of the female sex at the present day, is conducive to this result. Woman is educated not for the world in which she is to pass the few short years of her earthly existence, nor for that brighter and better world which is, or ought to be, the ultimatum of her hopes and desires; but she is trained for an ideal world, for a sort of butterfly existence, in which she may shine and glitter whilst youth and beauty last, but which entirely unfits her for that high and honorable destiny which the divine Creator designed her to fill. When the Almighty presented to the solitary and lone inhabitant of Eden, the fair and benevolent Eve, it was that she might be a "helpmeet" to him; that while she participated in his pleasures, she might smooth his ruffled brow in scenes of disquietude, that she might soothe the anguish of his soul in affliction, and be the partner, as well of his sorrows as his joys. If then woman fulfils not this, her earthly destiny, if her soul be wrapped up in selfish enjoyments, and her mind ever revels in the gay delights of a world of fancy, she has not forsaken the path marked out for her by her Maker, and it is not to be expected that she shall suffer the evil consequences? If, so far from rendering home an Eden-like bower, where her spouse may retire from the busy turmoils of life, and find that there are yet some spots almost untainted by the fall, it be the scene of all others where gloomy looks, harsh reproaches, bitter sarcasms, and tears of ungratified passion are most abundant, can it be otherwise than that the husband should find solace and enjoyment among the motley group who assemble at the store, or the tavern, rather than in her society who has thus rendered life bitter to his soul? I am persuaded that could the ultimate causes of the intemperance which now exists in our land, be traced out, this would bear a much larger proportion to the whole, than has ever been suspected. Far be it from me by these remarks to accuse unjustly the fair sex. I am fully aware that in heroic endurance of suffering the effect of the intemperate habits of others, in fond affection for the objects of their hearts first love, and in every noble sentiment which animates the human breast, they have often surpassed our own sex; yet in this matter "I speak that I do know, and testify that I have seen," and I hope not to be obliged to add, "ye believe not my testimony."

Persecution of Baptists in Hamburg.
The following is the address of the delegates of the Baptist denomination in Great Britain to the Senate, clergy and other inhabitants of Hamburg, remonstrating against the late persecuting measures adopted towards the Rev. J. G. Oncken and his congregation.

The delegates of the Baptist denomination in Great Britain and the United States, having had the honor of conferring with the Senate, clergy, and other respectable inhabitants of the city of Hamburg, concerning their application for liberty of worship for the Baptist church under the pastoral care of the Rev. J. G. Oncken, are desirous, before their departure to their respective countries, of acknowledging the great courtesy and kindness with which they have been generally received, and of making that full and final explanation of their claims and objects, which a personal observation of the state of feeling in this city now enables them to present.

First of all, they beg leave to announce their mission, so far from having originated in any desire, on the part of Mr. Oncken or his friends, to seek foreign interference with the laws or government of this state, was undertaken wholly without their knowledge; and that its sole object is to secure, by a faithful representation of facts, and by earnest and respectful intreaty, that liberty of worship for the Baptist congregations which they are happy to see granted to congregations of the Roman Catholic, Jewish and Calvinistic persuasions in Hamburg, and to their fellow Christians of the Lutheran faith in G. Britain and America.

On behalf of their brethren, they ask from the state neither honors, patronage, nor emoluments, persuaded that whatever may be necessary for the maintenance of their humble worship will be cheerfully and liberally supplied by those who enjoy its benefits. Neither do they wish to excite or indulge in bitter reflection on what is past, all that they ask or desire is, that the Baptist denomination may be permitted, without molestation to worship God according to the dictates of their own conscience, and in a manner worthy of a free and Protestant state.

That wishes so reasonable will be granted they feel themselves warranted, on the following grounds to expect.

1st. It must be conceded by all parties, that the disciples of Christ are bound, by the very spirit of their religion, to use their utmost efforts to diffuse his gospel through the world, and to cherish towards their fellow Christians those principles of brotherly love, which will necessarily lead them to extend to others that liberty of conscience which they claim for themselves.

2d. It is also equally well known that the Lutheran Church had its origin in a fearless and indomitable maintenance of the great principles of religious freedom, in opposition to the laws and spirit of a persecuting age, and while in perfect conformity with that opposition, Romanists, Calvinists, and Jews, as already stated, are happily allowed the free exercise of their worship, there is nothing either in the history or principles of the Baptists to justify their exclusion from similar privileges. Taking the Scriptures for their guide, and admitting into their fellowship none but such as cordially believe and obey the doctrine of Christ, they anxiously desire that "denying all ungodliness and worldly lusts, they may live soberly, righteously, and godly in this present world;" seeking as far as in their power the happiness of their fellow men, and yielding, in all matters not opposed to religion, unqualified honor and obedience to the civil powers.

3d. While such is a just representation of the Baptists in general, the delegates must be permitted yet farther to state, that it is applicable, in all its force, to the pastor and members of the church, of that persuasion in this place; against whom, after the minutest investigations, they are unable to discover that a charge of immorality has ever been adduced; while from Christian citizens of various denominations, it has been, on the other hand, their happiness to receive uniform and most decisive testimony to the piety and consistency of their deportment.

4th. Instructed by a long and sad experience of the evils of bigotry and intolerance, mankind, throughout the civilized world, are at length beginning to perceive the impolicy as well as the sinfulness and cruelty of persecution for religion, and as the learned Senate and clergy of Hamburg have, in a manner the most unqualified, disavowed any approval of persecution, and expressed, in general, an earnest desire for the universal spread of religious liberty, the delegates from England and America cannot but concur in cherishing the most sanguine expectations that their efforts will be followed with speedy and complete success.

5th. The Baptists in Hamburg happen at the present time to be few and poor, so far from constituting a justification of those who would persecute, or in any way oppress them, must be regarded by every enlightened mind as a circumstance which peculiarly entitles them to protection, and when it is considered that their pastor, Mr. Oncken, is a man in whom a vigorous understanding and an unblemished life are associated with sound and Scriptural views of divine truth, and that he received his baptism, and subsequently his ordination, from Professor Sears, of the United States, who, after having graduated with honor in his own country, spent no less than three years among the seats of learning in Germany, the delegates cannot suppose that Mr. Oncken's not having received the advantages of a University Education will be deemed the slightest objection against him, as a Christian minister, by any persons who have been taught to value substantial knowledge and consistency of character above the mere forms and circumstances of literary life.

6th. In all ages of the world those who have been zealously employed for the conversion of the human race to God, and have been known to the Searcher of hearts, as men supremely anxious to advance the divine honor and rescue sinners from perdition, have been accused, by their mistaken fellow creatures, of entertaining sectarian designs, and of acting under no higher impulse than that of a proselyting spirit. By such calumniating representations, Christ and his apostles, and afterwards Luther, Melancthon, and their associates, were frequently assailed. The delegates, therefore, are by no means surprised to find that to the prejudice of the Baptists in this city, evil reports concerning their aims and motives have been industriously circulated, for from their acquaintance with human nature, would it greatly have astonished them if, among their brethren, one or two imprudent could have been found, who had afforded their enemies too much occasion to malign their principles. Yet, after a most rigorous and careful investigation, they are

enabled most unhesitatingly to state, that the charge so repeatedly, either through misinformation or design, brought against them, of having used improper means for seducing members of other communions into their own, is utterly without foundation; and that, in their humble attempts to enlarge the Redeemer's kingdom, no agency has been employed but what is highly honorable to themselves and fully sanctioned by the word of God.

Believing that these facts and arguments, when duly and candidly considered, will have their proper weight with those to whom they are now most humbly and respectfully submitted, the delegates from the Baptist denomination in Great Britain and America, cannot quit the hospitable shores of Hamburg without entreating an earnest hope that the speedy decisions of its legislature will set the anxiety at present felt by the friends of religious liberty for ever at rest, and along with the grateful benedictions and prayers of the poor persecuted flock of Christ, who are now seeking justice at their hands, will secure for them the blessed consciousness of having wiped out a deep stain from the legislation of their country, and especially of having done what will be approved of in that day, when the rich and the poor must stand together on a common level before the judgment seat of Christ, to receive the things done in the body, whether they be good or bad, and when in awarding to both the friends and the enemies of his disciples, their eternal destiny, he will say, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

JAMES ACWORTH, Delegates from the Bap.
JOHN EUSTACE GILES, Denomination, G. Brit.
ARCHIBALD MACLAY, Delegate from the Baptist
Denomination in America.

Triennial Convention.

To the Baptist Churches composing the Baptist Triennial Convention of the United States.
The First Baptist Church in Baltimore, sendeth Christian salutation.

BELoved FATHERS AND BRETHREN,—Under ordinary circumstances, it would not be becoming in us to trouble you with this communication. But in our present situation and relation towards you, the obtrusion, we trust, you will not deem unwarrantable.

It gratified us to learn of your acceptance of our invitation to hold the next Triennial Convention with us; and we have been looking forward with feelings of more than ordinary interest for the time to come, when we should be able to welcome you to our house of worship, to our firesides, and to our hearts. The delight with which we anticipate that event, would be unmingled, were it not for certain indications of a painful kind, which lead us to fear some interruption of the Christian intercourse, harmony and love, which have hitherto characterized these occasions. A question of an exceeding exciting nature, which has now for some time past, been agitating the political elements of the country, has, we regret to witness, obtruded itself in its most unseemly features within the peaceful precincts of the Church of Christ, threatening the disruption of some of its tenderest ties, and endangering some of its most vital interests. From what we see and hear, we apprehend that there are settled determinations and plans for introducing this subject into the deliberations of the approaching Convention. We have even read as much expressed, in so many words, by the official voice of different portions of our brethren, through their different channels of intelligence; all of which, as you may readily suppose, mars our anticipated pleasure and mingles our hopes with pain. And having ourselves invited you, in cordiality and love of our hearts, to this place, and feeling that very much of our own prosperity depends upon the results of the meeting, we deem it no improper interference, respectfully to invite your attention to the following facts and suggestions.

You are doubtless aware, beloved brethren, that the Triennial Convention, or indeed, any large body of Baptists, has never been held in this city. Owing to peculiar circumstances, we have been in a measure unknown to you, and you have been unknown to many of us. The greater portion of our community, knows scarcely any thing of the Baptist denomination, as a large, influential, enterprising, benevolent, united body of Christians. Many of our congregation have only within a few years attended upon our ministrations, and very many of our Church have but quite recently been converted and baptized. They have of course as yet almost every thing to learn respecting the character and spirit of the people with whom they have in sentiment and heart, become now identified.

Hence you perceive, that the impressions of the Convention, will, with almost all classes here, be first impressions; and its influence the influence of those to whom all eyes are turned with a peculiarly excited interest, and that, therefore, its results, either for good or evil, must be very great.

There is another peculiarity in our case which we must not omit to mention. We have just passed through the most solemn and delightful scenes that can be witnessed on earth. We have both seen and felt the outpouring of God's Holy Spirit among us; and from such times of refreshing from the presence of the Lord, from such demonstrations strong of the sweetness of love, and the efficacy of prayer, it would be doing violence to the holiest and happiest emotions of the soul, to turn even in anticipation the scenes of a contrary nature. It would be doing, we know, even greater violence to that Divine Agent, who has condescended to visit us in so much mercy.

"The Spirit like a peaceful dove
Flies from the realms of noise and strife."

We are anxious, therefore, about the approaching Convention on two grounds. 1. Because it is justly looked to as the represented character of the Baptist Churches in the United States; and we are naturally solicitous, that so much embodied talent and piety may not suffer by comparison with other denominations; that as an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity, it may even be pre-eminent. And 2. We wish our minds directed from the immediate relation of things eternal and divine. Nor would we see the Spirit quenched by useless altercations and perverse disputings. It would be to us moreover an unspeakable grief, to behold a convocation of brethren, whose glory it has been, to dwell together in unity, and whose presence we have loved to anticipate as one of

the richest means of grace, perverted to purposes of evil, and rendered an object of gratification to the ungodly world; spiritual laborers in the Lord's vineyard, "turning aside" from their appropriate work to "questions and strifes of words" which result not in mutual comfort and edification, but in mutual wounds. Such scenes have been witnessed in other portions of the great moral field, but our hearts desire and prayer is, that as they never have been, so they never may be, witnessed within the circle of the Baptist Triennial Convention of the United States. On any other subject than that to which we allude, our knowledge,—to many of us the delightful experience of the kindness and candour, the prudence and piety of our venerated and beloved brethren, would be a sufficient guaranty of continued union and peace. But this is a subject so exciting in itself, one on which we are liable to err so conscientiously, and from which the root of bitterness may spring up so easily, that it becomes us all to be looking with even more than ordinary diligence, lest many, not simply of the weakest, but of the wisest, be both troubled and defiled.

We desire to see you, therefore, brethren—let us in candor say—not surcharged with wrath, but in the fullness of the blessing of the gospel of Christ; not to declare "non fellowship" with any portion of the brethren, but to "keep the unity of the Spirit in the bond of peace;" not to "bite and devour one another and thus to be consumed one of another," but to let "all bitterness and anger and clamor and evil speaking be put away from you with all malice."

As a Church, we take sides with no party in this unpleasant question, but from our local position, we are happily enabled to act if we might do so without presumption, as a mediator between sections of the Church so remote from each other that it would not indeed be strange if they were liable sometimes to misunderstand each other.

There are, moreover, some considerations in the premises that we would desire to suggest, in the hope, that those brethren and churches who have premeditated the agitation of this vexed question, will upon further reflection, be led to change their views—both as it regards its expediency and its propriety. For we apprehend: 1st. That it is not consistent with the nature of our organization. It would conflict with the independence of our churches. The disposition to infringe this good old fashioned Baptist principle is becoming more and more apparent, and threatens to prove more and more disastrous. It becomes us then to "inquire for the old paths, and to walk therein." We have no Association, or Convention, where this principle is not recognized. We delegate no power to any one to make laws for us, and every one should beware how he assumes any. The principle of independence admits of no dictation. It bows to no authority but His who is Head over all things to the Church, and it consults no other oracles than the oracles of God. Associations of men may pass resolutions or disclose their opinions as they please, but the moment that they attempt to bind the conscience or impugn the motives, or denounce the character, or dictate the course of others, they exceed the authority and oppose the spirit of the Bible and of Christ. Independent ourselves, we do not hesitate to say, that this question, in our opinion, is one with which the Churches, as such, have nothing to do. We have entirely misunderstood the nature and design of their organization as defined in the New Testament, if they are to be made the arena of strife, upon every political question with which the world may happen to be agitated; and as we should sincerely deplore even the beginning of such a departure from the primitive purity and peace, we are unwilling in any way to become accessory to it. We would not see contentment of any kind within the walls of our Jerusalem. For our own sakes, and "for our brethren and companion's sake, we will now say, Peace be within them."

But let us look, secondly, to the object for which the Convention was formed. This is simply and solely as we understand it, to aid in the spread of the gospel throughout the world. A design worthy of our utmost energies, our warmest affections, and most persevering prayers. And we see not how with the love of Christ in our hearts and with such an object suspended before our eyes, we can with our minds or time employed upon questions, of at best, but equivocal utility, and of very doubtful issue.

"But, brethren, we are persuaded of better things of you, although we thus speak," and if, in venturing beyond our first design, we may seem unbecomingly bold, we shall plead no apology but the zeal of our desires, that the glory of Zion may not suffer an eclipse, by the darkening elements of strife.

Will you, therefore, permit us, dear brethren, to make one or two additional suggestions. Has all that we have said and done upon this subject, been said and done in the proper spirit? Has it been according to the mind that was in Christ? Have we consulted the Bible upon our knees to know what the Lord would have us to do? Would the agitation of this subject in the Convention be likely to result in any good? Would it comport with the grand and noble design for which the Convention was formed? Would it meliorate the condition of any portion of our race? Would it promote holiness among ourselves—the salvation of our families, or the piety of our Churches? Would it draw closer, or render brighter the golden bonds of that union for which the Saviour so affectionately prayed? Or would it produce that conviction and faith in the world which he declared would be its result and was its design? In a word, would it be for the glory of God, or for the happiness of man?

We already anticipate your reply. With the book of eternal truth spread before you, with the light of God's Spirit shining inward upon your minds, and with his finger pressed upon your hearts, you cannot think it is right to do evil, that good may come, or that it can be pleasing to God for any one of us to "judge his brother, or to set at naught his brother, for we must all appear before the judgment seat of Christ."

Let us, then, again exhort you, beloved brethren, to a spirit of moderation, and to the continued exercise of forbearance and of brotherly love. And permit us also, to bespeak your prayers and labors in our behalf, that God would be graciously pleased to promote by your instrumentality the great work which he has begun, and which is unquestionably—we presume there can be but

one sentiment here—the best means of correcting all the evils, social, political and moral, that may exist in the world.

So shall the music of the dove of peace not be disturbed. So shall your coming be, not simply as the coming of Titus, but as the coming of a great collective force of holy influence, of sanctified talent, of richly endowed wisdom, of heaven directed zeal, of apostolic blessing. So shall we hail you, as the priests and ministers of the most high God. So shall we welcome you as messengers of truth, holiness and love. So shall we wait to receive the unction of your ministrations, hang upon your lips as upon the fountains of grace, and sit at your feet to learn the ways of life. So shall the moral spectacle which you will exhibit, be such as to challenge the admiration of the world, and lead us to say—"Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of heaven, and as the dew that descended upon the mountains of Zion, for there the Lord commanded his blessing even life for ever more."

Cannot we come together to act more largely upon the motto that first led our "Sacramental host" to rigorous aggressive attacks upon the kingdom of darkness? Shall we not "expect great things, and attempt great things"? Can we not devise new plans and engage in new efforts for the evangelization of the whole world, and may we not pray for the immediate descent of the Holy Ghost? To this end we propose to make the anticipated and "eventful" meeting, a subject of special prayer, and to avail ourselves of as much of its time as we can, for special devotional services, and we affectionately invite the churches throughout the union to a like simultaneous effort—to one united and general attempt at prayer. May the Lord visit us with another day of Pentecostal fervor, and grant that "great grace may be upon us all."

Again assuring you dear brethren of our love and of the cordiality with which we shall welcome you among us, we are yours truly in the kingdom and patience of our Lord Jesus Christ.

In behalf of the Church,
STEPHEN P. HILL, Pastor.

Baltimore, Dec. 4th, 1840.

Editors of Baptist papers throughout the Union will confer a favor by giving the above one insertion.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 1, 1841.

Notice to Builders.

Sealed proposals will be received until the 25th of Jan. for the erection of a brick building at Suffolk 63 feet in length, 42 feet in width, and three stories high, to be completed next Fall.

The plan and specification of said building may be seen at the store of Bolles, Childs & Co., Main street, Hartford, under the First Baptist Church.

Communications to be directed as follows:—To the Trustees of the Connecticut Literary Institution, care of J. S. EATON, Hartford, Conn.
Jan. 1, 1840.

In presenting our patrons with the customary salutations of the season, and wishing them all "a happy new year," perhaps we can offer nothing more appropriate, than a few reflections upon the past.

"And as thy servant was busy here and there, he was gone."—1 Kings, xx. 40.

This is a part of the prophet's reproof to Ahab, for his neglect of duty, and disobedience to the plain intimations of God's providence, in the manner of his dealing with the Syrian king, who had warred against Israel, and blasphemed the Almighty. The prophet, in order to rebuke the king of Israel, met him in disguise, and propounding to him a parable, (somewhat after the method of Nathan's reproof to David,) he succeeded in obtaining sentence from Ahab's own lips, and thus "out of his own mouth condemned him." The part of the prophet's parable above quoted, has suggested some thoughts which may not be inappropriate to the condition and circumstances of many of our readers at the present season; and we trust we shall do no violence to the language or sentiment of the passage, in the application we are about to make. The language indeed in its connection, seems peculiarly adapted to express the sentiment we wish to convey—that by being "busy here and there," variously occupied, employing ourselves in one way and another, we may suffer important trusts to escape us, prove recalcant to solemn obligations, and thus bring ourselves into just condemnation.

We have just entered upon the threshold of another year,—another circle in the series allotted to each of us this side the grave, is finished; and now let us ask you, dear fellow travellers to eternity, what has become of all the opportunities which God has given you, for the improvement of which he has furnished you with ample directions, and for which he holds you answerable. What is our time, but a precious jewel—a talent with which we are intrusted—a "price put into our hands to get wisdom,"—a treasure over which we are required to exercise a vigilant watch, and for which we must account to Him who gave it? The seasons and opportunities with which God is thus entrusting you here, he calls upon you to redeem, and the vast importance of the trust will appear from the fact that the interests of a rapidly approaching Eternity are all suspended upon the improvement we make of this little span of time. "Seek ye first the kingdom of God and his righteousness," is the direction given us; and if, while we have neglected this, we have been "busy here and there," and our time is gone, what have we to say?

"Great God! on what a slender thread
Hangs everlasting things!
Th' eternal state of all the dead
Upon life's feeble strings!"

And now let us ask, what has become of your time? Your days, weeks, months, years, where are they? The year just slipped from your grasp, what have you done with it? Yours it was, to improve, but it has fled forever, and what account have you to give respecting it? Alas! of too many of you, we fear, the most you can say is, "As thy servant was busy here and there, it was gone."

But as if to furnish you with more especial seasons, when you might lay aside even your ordinary cares, and attend to more important interests, God has instituted the Sabbath. Of each Sabbath, therefore, which you have enjoyed, as these hallowed seasons greeted you with their joyful arrival, God has practically said, "Keep this for me—use it as for eternity—be prepared to render me a good account of it at last." And where are they all? What use have you made of them? Have you "busted yourself here

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like "the eyes of a fool, in the ends of the earth?" Have
you remembered the Sabbath day to keep it holy? And
have you employed it in the worship of God and in prepa-
ration for eternity, or must you say, when Jehovah shall
call you to account for each Sabbath of the past year and
of your past lives, "As thy servant was busy here and
there, it was gone?"

Again, let us refer you to the truths which have been
proclaimed in your hearing. God has committed to you
from time to time, and in various ways, many solemn and
deeply interesting truths, and bade you treasure them up
in good and honest hearts. "Take heed how ye hear," is
the Saviour's command, which he has illustrated by the
significant parable of the sower, the whole design of which
is to impress the necessity of care and watchfulness in re-
spect to the word spoken. So the apostle exhorts us to
"give the more earnest heed to the things we have heard,
lest at any time we should let them slip." And the wise
man, also, enjoins upon us to "take fast hold of instruc-
tion; let her not go; keep her, for she is thy life." Every
truth you have heard, therefore, was committed to you for
safe keeping—and now let us inquire, what has become of
them all? Where are those solemn admonitions, warn-
ings, invitations, and entreaties, which have been sounded
in your ears? Have you suffered them to pass unheeded by the
cares of the world, or have you been so engrossed by the
cares of this life, that you have allowed the most interesting
and important truths to vanish from your mind, without leaving
a single impression upon your heart? Of each admonition
that God has set before you, what account have you to-day
to give? Is this the sum of it?—As thy servant was busy
here and there, it was gone?"

But perhaps you have been the subject of some special
impressions. It may be that the Spirit of God has once
and again brought the truth to bear with more than ordi-
nary force upon your heart. You can perhaps recollect
the time when you realized in some measure your guilt and
danger as a lost sinner—when the things of eternity rested
with more than usual weight upon your mind, and when,
in view of the dread realities of a coming judgment, you
were "almost persuaded to be a Christian." Those im-
pressions you were required to cherish. It was the Spirit
sent to "convince you of sin, of righteousness, and of judg-
ment," and it was your duty to have entertained the mes-
senger who thus came to your door. You knew that God
had declared, "My Spirit shall not always strive with man,"
and you knew the consequence of resisting his influences
and disobeying his voice. Where now are those impres-
sions? Have they vanished from your mind? Have you
to-day no feeling upon subjects of such immense impor-
tance as death, judgment, and eternity? And do those
solemn appeals which once aroused you to serious reflec-
tion, now find your heart callous and indifferent? If this
be the case—if the truth seems unaccompanied with any
of those influences which are calculated to impress the
heart, your situation is peculiarly dangerous. Perhaps you
made no special effort to shake off the feelings you once
possessed,—you may not have exerted yourself particu-
larly to banish them,—but you were perchance occupied with
other matters,—this and that thing claimed your attention,
—and thus while you were "busy here and there," the
Spirit was gone. And oh, has he gone forever? Fellow
sinner, has he gone forever?

Finally, you have an immortal soul, upon whose inter-
ests the considerations already adduced bear with tremen-
dous force. "The redemption of the soul is precious, and
it costeth forever." Who can estimate the worth of the
soul? Who can calculate the importance of this change
with which you are entrusted? You are now busy about
the trifles and vanities of earth, and soon, very soon, it
may be said of that soul of yours, "As thy servant was busy
here and there, it was gone?" And "what shall it profit a
man if he shall gain the whole world, and lose his own
soul?" Look around upon the circle of your friends and
acquaintances, and see how many are now missing of those
with whom you once associated, and who but a few days
since were as cheerful and "busy" as you. How sudden-
ly they seem to have departed! Well, ere long we too
must go, and our places shall know us no more. "As for
man, his days are as grass; as a flower of the field, so he
flourisheth; for the wind passeth over it, and it is gone." How
do these things affect us? Are we prepared to go in
peace, or are we "busy here and there," to the neglect of
eternal realities? Think, oh think of these things, and if
unreconciled to God, fly to the Saviour, ere that time when
your friends must say of you, "As thy servant was busy
here and there, he was gone."

One word to those who profess to love the Lord Jesus
Christ. Have none of us been negligent of important trusts
committed to our care? Have not some of those friends,
relatives, or companions, whom God has placed within the
circle of our influence and example, and whom it was our
duty to have kindly admonished and warned of their dan-
ger, now "gone hence, to be here no more forever?" And
have we any better account to give of our neglect, than
"As we were busy here and there, they were gone?"—
Let the reflection lead us to repentance, and stimulate us
to more faithfulness hereafter. God grant that we all may
find in the Saviour's blood that efficacy which shall atone
for past negligence and remissness, while we endeavor to
improve the few remaining days allotted us here below, in
self-examination and a diligent discharge of duty. And as
we enter upon the commencement of the present year, let
it be with the determination, in the strength of God, to be
"busy in our Master's service." "Blessed is that servant
whom his Lord, when he cometh, shall find so doing."

The circular of the 1st Baptist Church in Balti-
more, which will be found in our columns to-day,
requires no commendation from us. It will "com-
mend itself to every man's conscience in the sight
of God." However much our southern brethren
may have erred, in assuming the position which
they now occupy, we trust there will be but one
feeling in regard to the meeting at Baltimore in
April next, among the brethren at the north.

We met a respected brother a few days since, who
told us that he thought we had given a one-sided
view of the subject, in publishing the Alabama resolu-
tions. Nothing was farther from our intention.
The only object we had in view, in laying those resolu-
tions before our readers, was to show the present
position of the southern portion of the Baptist
church. A question of no less importance than the
separation of the interests of our denomination will
come before the Triennial Convention. Our breth-
ren are advised of the fact, and we can only urge
them to pray for the peace of our common Zion.

FIRST MONDAY IN JANUARY.—We would remind
our brethren that Monday next is the day set apart
for fasting and prayer, for the effusion of the Holy
Spirit, a revival of the work of grace and the spread
of the gospel throughout the world. This day will
be observed throughout the country generally, and

we doubt not but our brethren in Connecticut will
mingle their supplications in common with Chris-
tians throughout the Union, on what the editor of
the N. Y. Baptist Register calls "the great prayer
day."

COMMUNICATIONS.

For the Christian Secretary.

The Bible a School Book.

MR. EDITOR: Suffer me to speak once more
in behalf of the Bible as a school book. I feel Sir, that
this subject has much to do with the present and fu-
ture happiness of our country. Roman Catholics to be
sure, oppose the use of the Bible in common
schools. This may be expected, as they wish not
to propagate the principles of our sacred and holy
religion. If they wished to bring the Bible into
disrepute, and believed, as some others pretend, that
the common use of the Bible in schools would have
this effect, then they would encourage its common
use. But why should Protestants, Baptists es-
pecially, object to the practice? Much time is spent
by our children in learning to read, without acquir-
ing much scientific or religious knowledge. Doubt-
less the sciences could be more readily acquired, if
they were happily embraced in books for reading;
especially may the principles of religion and pure
morality be interwoven in the growing minds of
children, by reading the Bible. Parents should
teach the things of the Bible "diligently" to their
children, and train them up in the nurture and ad-
monition of the Lord. Many advantages may result
from the practice of reading the Bible in schools.—
There sentiments the most elevating and strength-
ening to the mind, are exhibited in language the
most sublime. There the holiest characters are
held up for imitation, and there only is the true road
to happiness and prosperity pointed out. The diver-
sity of style also, is well calculated to exercise the
student. No scholar can read well any given chap-
ter in the Bible, unless he has been trained to such
reading. There the plain and the figurative, the
concise and the diffuse, the solemn and the pathetic,
meet the eye with claims peculiar to the holy scrip-
tures. Indeed everything in the precepts of God,
everything concerning the morals of the rising gen-
eration, and all that invites the mind to the study
of nature, of holiness and genius, poetry and sublimity,
are favorable to the practice here urged. As to the
objections urged by some, I confess I cannot see
their force. That the Bible would be ill-treated,
"like the grammar or spelling book," that its fre-
quent calls to repentance would lose their force,
"that a reverence for the sacred oracles would
thereby be lost," and the like, are arguments which
we should hardly urge in relation to sciences, books,
and authors which we esteem. For myself, I am
thankful that I was early taught the "scriptures,"
which are able to make us unto salvation through
faith that is in Christ Jesus," and that the New
Testament especially, was a reading-book. Volumes
might be written, but I think they are unnecessary.
May parents, teachers, visitors and children "search
the scriptures."

A VISITOR.

The author of the following communication upon
the subject of temperance writes from the southern
section of the State, and as he says he takes a deep
interest in the subject, we transfer it to our columns.
It will be seen that the writer is not much accus-
tomed, as he says, to writing for the press, but makes
his appeal in a very plain and unassuming manner.

ESSEX, Dec. 25, 1840.

Christians of Connecticut! In the month of Janu-
ary you will be called upon in the different towns of
this State to deposit your votes for or against the
sale of ardent spirits. Soon we shall know whether
this evil shall be tolerated another year. Shall the
cry of the distressed wife and mother, and their help-
less children, be lifted up in vain? Shall the drunk-
ard continue to stagger through our streets? Shall
the wife continue to weep over her hard lot,—her
children pine away in want and distress, and lift up
their voices in vain for release from their troubles?
Christians, their appeal is to you: they call upon
you to take a stand against the destroyer of their
happiness: for, say they, if we cannot look to the fol-
lowers of the meek and lowly Jesus for help, to whom
can we look? And Christians, will you help them?
You have promised before men and all the host of
heaven, to be a pattern of whatsoever is lovely, and
of good report; and if you will not be found advocat-
ing their cause, who will? Can you withhold the
influence of your example, and be guiltless? Oh!
Christians, could you hear the cry of distress from
the hundreds that surround you; could you have
heard the lamentations and the weeping that were
uttered by the wife of one of the victims of intem-
perance on liberty being given in this town (Say-
brook) for the sale of this destroyer of her peace.
"Oh," says she, "the week that there was none
sold, he was sober,—he appeared like himself. I
thought that the days of my happiness had returned;
that I could once more find in him a friend and com-
panion; that I could once more surround our little
ones and enjoy happiness." But alas! her hap-
piness was short—very short. One week, that was
all; it was dashed from her lips by the profligate
followers of Jesus,—by those with whom she had
often sat around the table of our Lord to commemo-
rate his death and sufferings. Yes, they voted that
her husband should continue to drink another year;
that their sister in the Lord should spend another
year in all the misery and sorrow that falls to the
lot of a drunkard's wife. But shall it be thus another
year? Will any follower of Jesus vote for the con-
tinuance of this evil another year? Let the response
be, no; but come out and be separate from them,
and use all the influence that you have to stop this
traffic in death. Let your warning voice be heard—
let your influence be felt. Follow the example of
your divine Master, who went about doing good.
You have enlisted under his banner, and your pray-
er should be, "Lord what wilt thou have me to do?
How can I build up thy cause?" Every reflecting
person must know that it cannot be by voting for
the sale of that which hurls men from the highest
pinnacle of happiness in this world, down to the
regions of dark despair, in the world of spirits. Chris-
tians, do your duty,—do it in the fear of God, and
remember "that thou God seest me."

UDOLPHO.

For the Christian Secretary.

"Pray without Ceasing."

Have we not deviated from this rule, as Christians?
We profess to pray, but do we pray as Paul would
have us, which would be in faith, nothing doubting?

And if we have faith in God that he will grant to us
all things whatsoever we need richly to enjoy, I say
shall we not then pray without ceasing; and if we
pray without ceasing, shall we not receive? Our
Saviour drew a comparison between two kinds of
prayer—the prayer of the Pharisee and publican.
Whilst one exalts, the other abases himself. Now
the question is, which of these has the most faith in
God. I believe the one which exalts himself has
faith in himself, and not in God; and the one which
humbles himself has faith in God and not in himself.
Therefore he prays in faith to God—prays without
ceasing; hence he is exalted, and is received into
full acceptance and favor with God. Much evidence
have we at the present time to show us that we are
exalting ourselves as a denomination: we feel it
within our own hearts. There are others which are
ready to say to us, we have lost sight of steady faith
in God, and it is evident that unless we have steady
faith in God we do not "pray without ceasing";
therefore it is highly important that we examine our-
selves to see whether our faith is fixed on God or
not—if not, we are on dangerous ground, and the
foundation of our hopes may be soon removed. But
we may be assured that, if fixed on God, we have a
foundation sure and steadfast, by which we shall be
enabled to pass the valley and shadow of death and
fear no evil, and be raised to immortal bliss where
all tears shall be wiped away, and where we may re-
main forever in the presence of our God. And it is
evident that unless we travel in the "straight and
narrow path," we lose the favor of God, and are
rather going the downward road to destruction; dark-
ness and death awaits us ere we are aware, and the
Spirit of God will be removed from us, (of whom we
have heretofore been very much approved,) as we
hope and trust if such should be our case and situa-
tion, we must attribute the wrong to ourselves,—we
must conclude that we have departed far from our
God, or else he would never have withdrawn his
Spirit from us. But on examination we find some
hope remaining that the special favor of God is with
us. I hope that all those who have that key which
is able to release them from the prison in which they
are now confined, will immediately apply it to the
lock that they may be released and move forward to-
wards the promised land, thereby showing the fruits
which they find on the way which, when presented to
their brethren, they may be encouraged to follow,
and finally inherit the mansions prepared for the
children of God. And further these are the very
ones which are freed from the prison of despair to in-
vestigate our case whether we are ceasing from
prayer, and thereby losing our faith in God, and plac-
ing it on ourselves, or whether we are ready by
faith to sacrifice all we have that we may win Christ.
Hoping that such an one will investigate our case,
and present to us the effects clearly to our under-
standing, which are produced by "praying without
ceasing," I shall leave the subject by proposing a
few questions to be answered by the discerning
mind.

1st. In what way did Paul mean to be understood
in the expression "Pray without ceasing?" 2d.
How does the instructions which Christ gave to his
disciples compare with Paul's expression such as
"when thou art entered into thy closet," &c. 3d.
Are our present forms of prayer in conformity with
scripture? Do we not pray in form more than pow-
er? Do our habits coincide with steady faith in
God?

MANCHESTER, Ct., Dec. 1840.

For the Christian Secretary.

DEDICATION OF THE NEW BAPTIST MEETING
HOUSE IN NEW LONDON.—This interesting service
was performed on Wednesday evening, 16th ult., in
the presence of an overflowing assembly. The exer-
cises were in the following order: Singing by the
Choir; Consecrating prayer by the Rev. Wm. M.
Doolittle, of Sing Sing, N. Y.; Singing by the
Choir. Sermon by the Rev. C. P. Grosvenor, of
Worcester, Ms., from Isaiah 28: 16. Therefore
saith the Lord God; Behold I lay in Zion for a
foundation a stone, a tried stone, a precious stone, a
sure foundation. The discourse was listened to with
profound interest, and some part of it, particularly
when the speaker alluded to the fact that this house
was built with special reference for the benefit of
Seamen, were highly eliciting audible tokens of ap-
plause. The closing prayer was offered by Rev.
Mr. Clark of Norwich. Singing by the choir. Ben-
ediction by the Rev. C. P. Grosvenor.

The choir deserve great credit for their perform-
ance on this occasion. The singing of the following
Hymn, in particular, enkindled in the audience most
thrilling emotions.
Daughter of Zion! awake from thy slumber;
Awake! for thy foes shall oppress thee no more.
Brighter thy hills dawn than the day star of gladness:
Arise! for the night of thy sorrow's is o'er.
It is proper to say that the meeting house, occupy-
ing a most eligible and central position, is hardly
surpassed in architecture, beauty, and taste, by any
building in the city. May the prayer of the Psalmist
be ever realized in this place: "Peace be within
thy walls, and prosperity within thy palaces."

For the Christian Secretary.

HARTFORD CO. TEMPERANCE SOCIETY.
At the meeting of this Society, in Suffield, Dec.
22d, 1840, the following places were represented,
viz: Windsor, Hartford, Enfield, Thompsonville,
Suffield, Conn. Literary Institute, West Suffield and
Hasting's Hill.

The following resolutions, after being warmly
and ably discussed by several gentlemen, were adopted.
1. Resolved, That the interests of the cause of
Temperance in this country, imperiously demand a
more general circulation of Temperance publications,
especially such as are designed to interest the
youth in the cause.

2. Resolved, That it be urgently recommended
to all the friends of Temperance within the limits of
this Society, to use all suitable and practicable means
in public assemblies and in social and private inter-
views, to prevent the sale of intoxicating drinks, as
a beverage.

A large audience were deeply interested in the
afternoon, in addresses by the President, and Rev.
Messrs. Jewett, of Windsor, and Lane of West Suf-
field.

Next meeting will be in Farmington, on the 4th
Tuesday in January.

A. C. WASHBURN, Secretary pro tem.

A DISTRESSING CASE.—A Mrs. Ann Oroyd advertises in
the St. Louis Bulletin for information of her husband, who
had preceded her to Iowa Territory. The advertisement
conveys the awful intelligence that their seven children
were scaled to death on board the steamboat Fernan, and
herself considerably injured.

From the Baptist Advocate,
U. S. REPRESENTATIVES' HALL,
WASHINGTON, D. C., Dec. 16, 1840.

MR. EDITOR.—The lions have at length begun to roar.—
Yesterday, in the Senate, the Great Sub-Treasury subject
came up, and there was quite a scene. Hon. H. Clay set
the ball in motion, by breaking forth upon the Sub-Treas-
ury, and calling for its repeal. Hon. Silas Wright rep-
lied, and Mr. Clay rejoined. Mr. Calhoun followed, in op-
position to Mr. Clay, and a member from Tennessee; and
Mr. Hubbard, of New Hampshire, followed Mr. Calhoun
on the same side. There was some sharp shooting on the
occasion. Mr. Wright remarked, that if any thing had
been decided by the people in the recent presidential elec-
tion, it would seem to be, more than any thing else, that
the splendid edifice in which the Senate were then con-
vened, should be razed to the ground, and a "log cabin"
erected in its stead. He likewise charged, that the whigs
were a party without avowed principles, with a con skin
for their banner, and for their rallying cry a log cabin. In
replying to Mr. Wright, Mr. Clay asked what kind of a
party that must be which could be driven out of the field,
as the administration had been, by a party without prin-
ciples, and a mere con skin and log cabin party, as Mr. W.
had described the whigs to be. He denied the charge,
however, that the whigs had no principles. "Have they
not been battling," said he, "during the whole political
campaign against the Sub-Treasury? Are they not in fa-
vor of retrenchment and reform? Are they not opposed
to Executive usurpation?" He spoke for some time in an
animated strain, holding the Senate and the auditors spell-
bound by his magic eloquence. Mr. Calhoun, in follow-
ing him, said that he was prepared to support Gen. Harri-
son's administration, should it go for retrenchment, re-
form, State rights, and so on. He spoke with much en-
ergy and decision; and next to Mr. Clay, I think him the
most interesting speaker in the Senate. He is as stern as
Achilles, original, and straight forward in his style, and
every sentence tells. There seems something ominous and
fearful in his tones, his countenance, his manner, and we
listen to him with deep and intense interest. In short,
he is an extraordinary man; and we may use the expression,
a tremendous man. The Senate today has been thronged
to hear another of the lions. Mr. Webster has been assail-
ing the President's Message. When he speaks, all is at-
tention of course. In his speech to-day he was, as usual,
plain, argumentative, logical, deliberate and intellectual,
with little of the declamatory, and less of the poetic. His
personal appearance is noble and commanding—more so,
perhaps, than that of any other member.

Dec. 18.

The magnificent chandelier in the Representatives' Hall,
which cost the United States \$5000, fell this morning from
its lofty height and was dashed to atoms. It was lighted
last evening for the first time, to exhibit its effect which
is said to have been charming indeed, throwing off its rain-
bow tints in all directions, and transforming night into
noon-day. It is as evanescent as brilliant—a fit emblem of
this transitory state of all things bright and fair on earth.
Last evening that dazzling and glorious luminary was reful-
gent with a flood of light, attracting the delighted gaze of
thronging members; to day its scattered remnants are cast
aside as nothing worth.

"'E'en such is man, whose brittle state
Is always subject unto fate."

While some were witnessing this splendid illumination
at the capitol, I was present at another far superior, in
a different part of the city—an illustration of erudition,
of talent, of genius, such as seldom falls to my lot to witness.
It was at a meeting of a debating society of some 17 years
standing. The subject for the evening was the hearing of
theatricals in a moral point of view. Several of the speak-
ers would have done honor to the halls of congress. For
one, I was surprised to find so much talent in a debating
society. It were to be wished that their example might be
followed, and that the first talents throughout the country
were called out for the investigation of the various great
moral subjects in which society have so deep an interest at
stake.

The Senate yesterday adjourned to Monday, and the
House today followed their example, after being in ses-
sion about three quarters of an hour; the Senate thus leav-
ing two days, and the House one, to say nothing of the
short time they have been in session each day during the
week, meeting at noon, and adjourning at 2 or 3 o'clock.
Mr. Wright yesterday replied to Mr. Webster, and Mr.
Webster rejoined. There was a second gallery to wit-
ness the scene.

The Senate have chosen Mr. Cookman, an eloquent Me-
thodist minister, for chaplain; the House have chosen Mr.
Braxton, a Baptist minister from Virginia, of whom I hear a
good report. I shall give you a description of them when I
hear their preach, which they are to do alternately in the
Representatives' Hall on Sundays.
I attended the meeting of Rev. O. B. Brown (Baptist)
on Sunday forenoon last. The audience was not large;
and I have been informed that some of his former people
left his congregation on account of his taking part in polit-
ical matters. Mr. Brown is a plain, patriarchal kind of
minister, without any particle of the dandy in his com-
position; and in that respect, I would that some clergymen
among Baptists and others would take a lesson from him.
He is almost entirely extemporaneous in his preaching;
and, though he does not aim at display, he sometimes breaks
forth in a strain of natural and impassioned eloquence
of the old school stamp, which, in my judgment, is decidedly
superior to the florid rhetoric, the mock eloquence of recent
times, that now degenerates so many pulpits, by converting
them into stages for literary display, and theatrical effect.
In short, Mr. Brown is an unostentatious, sensible, in-
structive, substantial preacher, and in many respects, a
model which it were well for not a few other preachers to
resemble. He has been chaplain to the House of Represen-
tatives of the United States.

The Medical Department of the Columbian College in
this city has an admirable provision for the medical education
of indigent young men of talent. Each State has the right
to send two students gratuitously, and each Territory one;
the students from their respective States, each Senator
introducing one; and the students from the Territories,
by the Delegates from their respective Territories. This
medical school enjoys a distinguished reputation, and there
are students connected with it from almost all the States of
the Union.

Justlook in my last letter, in representing Capt. Smith as
the husband of Pocahontas. She saved his life, but she
married Rolfe.

HARTFORD AND NEW HAVEN RAIL ROAD.—A spacious
and convenient Depot at the termination of the road in this
city, has just been completed. It is of brick, two stories
high, and including the dwelling occupied by the Agent, to
which it has been attached, presents a front of 187 feet.
The depth of the building varies, but its average is about
60 feet. The whole of the first floor is intended for the
accommodation of the freight and the loading and unloading
of burthen cars, with the exception of a room set off for
the Agent's office. On the second floor is a large apart-
ment for the storage of merchandise, a Ladies' room, which is
to be handsomely furnished, a room for meetings of the
Directors, and an office for the Engineer and Secretary.—
The Bridge over the Little river, which connects with the
Depot, and which may in fact be considered a part of the
same building, is 225 feet in length, and 60 feet in width.
It is furnished with two tracks of rails for passenger cars,
and the same number for the accommodation of freight cars.
The entire arrangement seems to have been made with
excellent judgment, and we doubt whether the depot of
any rail-road company in the Union is so well fitted to ac-
commodate all its interests.

We are happy to learn that a first rate business is doing on
the road this winter. When the contemplated road be-
tween Hartford and Springfield shall have been made, it
will be very much increased both in passengers and freight.
—COURIER.

WILD CORN.—We copied last week a paragraph from
the N. Y. Commercial Advertiser, respecting a curious
species of Indian corn, a specimen of which had been sent
to that office. One of our country friends, Mr. Sebre
Weaver, of Darien Centre, Genesee county, has handed
into us an ear of corn, answering exactly the description
given by our New York newsman, and which is unques-
tionably of the same kind. Mr. W. terms it wild or rice
corn. He obtained his seed several years ago, from a man
who procured an ear at the southwest.

The above corn is very peculiar in appearance, the ker-
nels resembling grains of rice, very thickly set. Some of
the ears have 26 rows, and some not more than half that
number. When cooked, it is said to resemble rice, some-
what, in form and taste. —Buffalo Com. Adv.

DEPLORABLE.—We learn, says Zion's Herald, from an
exchange paper, that Bishop Smith, superintendent of Pub-
lic Schools in Kentucky, stated in an address that of the
140,000 children of the proper age to go to school, only
about 32,000 are receiving education! He further states,
that it costs about as much to educate the 32,000 under the
present system, as it would to tolerate the whole 140,000,
under the Common School system!

In one of the Circuit Courts, the Judge ascertained that
not one out of fifteen persons summoned as grand jurors,
could read or write his own name! In another county, in
a public assembly of about fifty persons, not one could be
found capable of reading and attesting an instrument of
writing!

TEMPERANCE IN GREAT BRITAIN.—A letter from Rev. J.
Burns, editor of the Journal of the New British and Foreign
Temperance Society, dated London, Oct. 30th, 1840, to the
Cor. Sec. of the A. T. Union, says:

"The good cause is every where progressing throughout
the United Kingdom, and we believe it is finding its way
into the families of the more rich and influential classes of
society. If we had a mine of gold, we could expend it in
efficient agency; from every quarter, help is called for, and
we have a host of well-furnished advocates."

In London, 50 Temperance Meetings are held weekly.
In Dublin, all the great societies hold public meetings
weekly. Says the Glasgow Freeman's Journal: There are
about 50 meetings held monthly, the average attendance on
each of these meetings will be fully 250; and the average
accessions to our cause is calculated at 1500, exclusive of
the Roman Catholic Society, which at present numbers
about 9000 members.

What a rebuke to our American societies!

MARRIED.

In this city, on the 20th ult., by Rev. Mr. Law, Mr.
Charles Webster, of this city, to Miss Jennette Clark, of
Farmington.

In Bloomfield, on the 16th ult., by Rev. Mr. Everest, Mr.
Albert A. Allen, to Miss Eliza Hitchcock.

In East Windsor, on the 16th ult., Lieutenant Charles
Green, of the U. S. Navy, to Miss Sophia H. Tudor, daugh-
ter of Oliver Tudor, Esq.

At Litchfield, on the 13th ult., by the Rev. Thomas Ellis,
Mr. Reynolds T. Crandall, to Miss Eliza A. Stone, both of
Litchfield.

In Middle Haddam, on the 24th ult., Frederick Stiles
Jewett, Esq., Junior Editor of the Hartford Review, to Miss
Fanny M. Cook, of the former place.

DIED.

In this city, on the 24th ult., Miss Elizabeth G. Moore,
daughter of the late Mr. Ebenezer Moore, aged 53.

In East Hartford, on the 17th ult., Mr. Russell Taylor,
of Glastenbury, aged 53.

In Salisbury,

580

POETRY.

From the Watchman.
"Grieve not the Spirit."
Grieve it not, it hovers o'er thee,
With an influence pure and kind,
Would to highest joys restore thee,—
Ope thine eyes by fully blind;
Point thee to those springs refreshing,
Flowing from the throne of love,
And prepare thy soul for blessing
In the paradise above.

Oh 'tis gently o'er thee bending,
When thy mind is far away—
When thy better thoughts are spending
With earth's trifles, which decay,—
When thy heart is cold and clinging
To the brittle things of time,
Then it hovers o'er thee bringing
Thoughts of holy things sublime.

Yes, it often hovers o'er thee
In life's short and transient day,
Placing light and truth before thee,
Bids thee choose the "narrow way"
Leading up to life eternal—
Treasures—mansions in the skies,—
Flowers immortal and supernal,
And the Christian's golden prize.

Grieve it not, but bid it tarry
As a kind and heavenly guest,
All thy hopes and sorrows carry
To a Saviour's open breast;
All in kind motions heeding—
Gracious whispers, small and still,
Hark! it tells a Saviour's blessing!
Marks the way to Zion's hill.

Hartford, Dec. 1840.

JUSTITIA.

MISCELLANEOUS.

From the Episcopal Recorder.

Mormonism Exposed.

An account of the Origin and Rise of the Mormon delusion.

After this, Lehi also had another vision, in which he was commanded to send Nephi and his brethren back to Jerusalem to obtain "the record of the Jews, and also a genealogy of his forefathers, engraven upon plates of brass." This was a mission attended with great danger, and replete with sundry adventures of marvellous character. After the three brethren had reached Jerusalem, they cast lots to decide which should go to Laban, who seems to have been the keeper of these sacred deposits, and ask for the records. The lot fell upon Laban, and he to flee from his presence for his life, without attaining the object of his wishes. The two elder brothers now determined to abandon the object of their mission and go back to their father; but Nephi, full of faith, wished still to persevere, and therefore proposed that they should go to their former residence and collect together the gold and silver and precious things belonging to their father, and endeavor to make an impression upon Laban's mind by the offer of all these, if he would give them "the plates of brass." Laban was pleased with the exhibition of their treasures, and determined to slay them, in order to possess their wealth. They fled however into the wilderness, and hid themselves in the cavity of a rock. The two elder brothers now became utterly indignant with Nephi, and smote him with a rod, because he had led them into such an adventure. An angel of God, however, appeared, and rebuked them—enjoining it upon them to go up to Jerusalem again, and not to give over the enterprise upon which they had embarked—assuring them that the Lord would deliver Laban into their hands. Notwithstanding this divine reproof, the two elder brothers felt rather sorely towards Nephi, and went up again towards Jerusalem quite reluctantly. When they reached the walls of the city, they positively refused to go any farther. Nephi, however, offered to go again to the house of Laban. He proposed that they should hide without the walls, and wait till his return. It was night; and Nephi stole carefully into the city, directing his steps towards the house of Laban. As he drew near his residence, however, he found a man stretched out on the ground, drunk with wine. Upon examination, he found it was Laban himself. He was armed with a sword, the hilt of which was "of pure gold, and the workmanship exceeding fine." Nephi drew the sword from its scabbard, and as he held it up, he felt constrained by the Spirit to kill Laban. He had to struggle some time with the natural tenderness of his feelings, but his desire to obey God prevailed, and he therefore "took Laban by the hair of the head, and smote off his head with his own sword." He then stripped off the garments of Laban, and put them on himself, and girded himself with his armor, and "went forth towards the treasury of Laban," and as he went, he saw the servant of Laban that had the keys of the treasury. This servant mistook Nephi, who tried to imitate the voice of Laban, for his own master, and readily took out "the engravings which were upon the plates of brass" and carried them without the walls. When the servant discovered the mistake, he was very much frightened—but at length was prevailed upon to accompany these adventurers into the wilderness: therefore having obtained the object of their wishes, they returned to the tent of their father.

Lehi now examined, at his leisure, the records engraven upon the plates of brass, and found that they contained the five books of Moses, "and also a record of the Jews from the beginning even down to the commencement of the reign of Zedekiah, and also many prophecies spoken by the mouth of Jeremiah." He also found a genealogy of his fathers, from which he learned that he was a descendant of Joseph.

Upon obtaining these plates of brass, Lehi began to be "filled with the spirit, and to prophecy concerning his seed; that these plates of brass should go forth into all nations, kindreds, tongues, and people, which were of his seed. Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time."

Soon after this Nephi had a very wonderful vision, which he told to his sons, by way of warning the two elder, Laman and Lemuel, of whom he had great fears—as they were disposed to be unbelieving and rebellious.

The fifth chapter opens with a tender scene, in which Nephi and his brethren are married to the daughters of Ishmael. Immediately after, Lehi received a command to strike his tent and journey on into the wilderness. And when he arose the next morning and went forth to the tent door, "to his great astonishment he beheld upon the ground a round ball of curious workmanship, and it was of fine brass. And within the ball were two spindles: and the one pointed the way whither we should go into the wilderness." They travelled on "for the space of four days nearly a southeast direction." Various trials occurred in their journey. The elder brothers uniformly murmured, and Nephi was uniformly submissive.

When in extremity the brass ball was their guide, pointing out the way, and exhibiting inscribed on its sides the various intelligence they needed visible at proper times. Ishmael died in the wilderness, where they sojourned for the space of eight years. At length they pitched their tents by the sea shore. Here Nephi was called to ascend a high mountain. There the Lord met him, and commanded him to construct a ship to carry his people across the waters to the promised land. He commenced the construction of this ship in the face of much opposition, and of many difficulties, being quite ignorant of the art of ship building, and his brethren at the same time ridiculing and opposing him. But the Lord helped him, so that ultimately his brethren not only desisted from their opposition, but united in assisting him to complete it; and then they embarked with all their stock of seeds, animals, and provisions. During the voyage Nephi's elder brothers began again to be rebellious. They bound him with cords, and treated him with great cruelty. They, however, soon encountered a terrible gale, and were driven back from their course. The brass ball which had miraculously guided them through the wilderness, and which was now a compass to steer by, ceased to work, and they were in the most awful peril. For a long time their fate seemed suspended, and their destiny doubtful; but the power of God at length softened the hearts of Laman and Lemuel, who released Nephi from his confinement, and then again every thing went on smoothly, and they soon reached the land of promise, which of course was America, where "they found beasts of every kind in the forest, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals for the use of men." And "all manner of ore, both of gold and silver, and copper." Nephi by the command of the Lord made metallic plates soon after his arrival in America of this ore, on which he recorded their peregrination, adventures, and all the prophecies which God gave him concerning the future destinies of his people and the human race. These plates were to be kept for the instruction of the people of the land, and for other purposes known to the Lord.

The second book of Nephi consists of fifteen chapters. It opens with an account of Lehi's death, who previous to his decease, calls all his children around him and their descendants, and reminds them of God's goodness in having brought them to the promised land, and give each a patriarchal blessing, uttering sundry predictions in reference to their future destinies.

The Nephites soon grew into a numerous people, and built a temple "like unto Solomon's." They like their father Nephi, for many generations were good Christians, hundreds of years before Christ was born, practising baptism and other Christian usages.

In this book is also introduced "the words of Jacob, the brother of Nephi, which he spake unto the people of Nephi."

He then predicts the appearance of a great prophet, and a marvellous book which he shall bring to light. The book of course is the golden Bible, and the prophet Jo Smith. "Wherefore," continues he, "at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein." This would seem to be directly in the teeth of what actually happened, for as we have seen in a former number there were eight other witnesses besides the three, who declared that they saw these mysterious plates. To elude this difficulty a saving clause is thrown into this chapter to this effect. "And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men. The reason is also here assigned why the plates are not spread before the learned—it is to teach them humility! An unlearned man is chosen to transcribe the hieroglyphics, or words of the book, that the learned may read them. The learned refuse to read the hieroglyphics, unless they can see the plates whence they are taken. This God will not permit. He has no need of learned men. He is able to do his own work. He will therefore make use of the unlearned to bring hidden things to light. The prophet though an unlearned man, will be competent through the power of God, not only to transcribe but to translate the book.

Nephi discards altogether the idea that our present revelation is complete, or that our sacred books contain the whole canon of Scripture. He predicts that the Book of Mormon will meet with opposition.

This we consider one of the most pernicious features of this Historical Romance,—that it claims for itself an entire equality in point of divine authority with the sacred canon. It is not only calculated to deceive and delude the credulous, and marvel loving, but to strengthen the cause of infidelity.

The only remaining thing worthy of note in this second book of Nephi, is the prediction of the ultimate conversion of the Indians, who are a part of the lost tribes of Israel, or descendants of Nephi, to Christianity, through the influence of Mormonism, and that soon after this event they would change their color, and become "a white and delightsome people." The period occupied by the events related in the new Book of Nephi, is 55 years.

The next book in course is the Book of Jacob, one of the younger brothers of Nephi, which contains five chapters. This book gives an account of the ordaining of Jacob by Nephi, to be priest over the people, and the particulars of Nephi's death. It also relates the circumstance of Jacob's confounding a man who rose up among them and

sought to overthrow the doctrines of Christ; and contains a specimen of Jacob's preaching.

Jacob, who had brought up his son Enos "in the nurture and admonition of the Lord," when he saw his own decease approaching, gave him the plates, and left him successor in office over the people of Nephi.

The book of Enos is short, as is also "the two following books of Jarom and Omni, containing little except an account of the transmission of the plates from one generation to another till the time of King Benjamin, about 330 years after the flight of Lehi for Jerusalem.

To be continued.

THE SICK MAN'S NEED.—Oh, wretched is he, who, in that sick-room, which may be only the ante-chamber of the grave, is yet wholly unfurnished with the medicine of the mind; who has never thought of his nature, his prospects, his duty, his God; who has never applied himself to the enriching his intellect with important truth, to the cultivation of his heart for holy affections, to the formation of his character in righteous habits! Wretched is he, whose religion, however sincere his faith, is but mysterious and terrific superstition, whose God is robed in the thunder cloud, and his sceptre the destructive lightning; who gropes for evidence of the mercy of heaven in unfathomable speculations, or the wayward changes of frames and feelings; who sees the grave yawning for him, and in that gulf a deeper still of never ending anguish! Wretched is he, who disgusted with the credulity that devalues any absurdity, has flown to the scepticism that admits no truth; who deepens the shades of futurity by the blacker darkness of his own mind; who, because it is not the illumination of noon, quenches the only torch that could light his steps through the gloom; the neglect, the perversion, the rejection of religious principles, alike rob the soul of the best security against that trying season. Then it is that faith triumphs. I mean by faith, not the mere mental act of credence in a proposition, but a firm trust in God, our Creator, our Father. This is the one thing needful for religious consolation. To know that all events are ordered by him, and that he is love, is enough for man for his support and hope. Give us but these principles (and Nature, Providence, and Christianity teach and demonstrate these), and you give us all. Death is destroyed, and the grave becomes a passage to a better life.—When Jesus taught us to call God our Father in heaven, he poured a flood of consolation on the world.

COPARTNERSHIP.

TWEEDY & BARROWS, having associated with them, H. HASTINGS, of the firm of H. Hastings & Co., are prepared to transact the Wholesale and Retail Staple and Fancy DRY GOODS business on the most reasonable terms. We particularly invite all our old customers, together with as many new ones as wish to purchase Dry Goods in this city, to call at 263 Main street, where they will find the greatest variety of Staple and Fancy Dry Goods ever offered in this State, and we pledge ourselves to sell as low, either at Wholesale or retail, as any other Store whatever.—There will be no mistake about it. Call and see. Do not mistake the place.—No. 263 Main street. The business will be conducted under the name and firm of BARROWS, HASTINGS & CO.

J. M. BARROWS,
H. HASTINGS,
E. A. TWEEDY.

Wake up! Wake up!!

As the political strife is now over as to who shall be our next President, we conclude the people will begin to inquire, where can we find the best bargains in Dry Goods? Thinking that we can aid those who make the inquiry, we would say, turn your attention to the stock of Dry Goods now opening at 263 Main street, where we pledge ourselves to give the greatest bargains to be found in this city, either at wholesale or retail. All we ask is, for people to wake up to their own interest, by giving our stock of Dry Goods an examination before purchasing.—Our motto is, not to be undersold. Call and see, at No. 263 Main street. (Not exactly on the corner of Main & Morgan sts.,) but one door south, the Goods will be sold at any rate by

BARROWS, HASTINGS & CO.

Nov. 13, 1840.

NEW GOODS.

BARROWS, HASTINGS & CO. HAVE just received, and are this day opening, an extensive assortment of Staple and Fancy DRY GOODS, which have been purchased within the past two weeks at the very lowest prices, and will be sold at wholesale or retail at a very small advance from cost, at No. 263 Main street.

BROADCLOTHS & CASSIMERES. A large stock just bought at less than the usual New York auction prices, comprising colors and quality quite too numerous to name in an advertisement. We ask the attention of those wishing to purchase;—we are determined to buy bargains only, and sell accordingly. Do not mistake the place, No. 263 Main street.

BEAVER CLOTHS. Just opening, a large lot of Beaver Cloths, which are selling cheap at No. 263 Main street.

PRINTS & PRINTS!! A new supply of French, English, and Domestic PRINTS, just opening, and will be sold at great bargains by the piece or yard.

NEEDLES! NEEDLES!! 500,000 Hemming's & Sons best drill eyed Needles, part of which are put in gilt boxes, which are now offered at wholesale cheaper than can be found in this State, by

BARROWS, HASTINGS & CO.

Nov. 13, 1840.

Sabbath School Libraries.

ROBINS & FOLGER, have received a supply of the publications of the New England Baptist Sabbath School Union, and of those published by the Massachusetts Sabbath School Society, which they sell at the same prices as they are furnished by the Agents of the Parent Societies in Boston to Sabbath Schools.

These Books, in addition to their large Miscellaneous Stock, they offer to such in this region as desire to replenish their Sabbath School Libraries.

N. B. None need subject themselves to the trouble and expense of a journey to Boston, or the expense of freight on the Books, when they can have them as above in as great variety, and as cheap as in Boston. June 12, 1840.

THE DENTIST.

W. S. CRANE,

Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. & J. Parmley, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.

March 20.

Merinoes.

TWEEDY & BARROWS, have received an entire new stock of French, German, and English Merinoes, just received and now opening, which will be sold at prices much lower than last year. The place to find them Cheap is at 263 Main st.

Cash Tailoring Establishment.

REMOVAL.

J. ROSEBECK begs leave to acquaint his former friends and customers, that he has this week returned from New York with the latest and most fashionable assortment of GOODS in his line of business. The goods he has purchased exclusively for cash, and at somewhat reduced prices; consequently it is enabled to dispose of them, to such as may be in want, at much lower demands than the same can be bought in this city. The subscriber feels confident in saying, that his work and fashions cannot be surpassed by any in this community,—as all who have had his work will fully attest. He deems a particular description of Goods unnecessary. Suffice it to say, that every article in the Tailoring line may be found at his new establishment, 110 Main street, a few doors south of City Hotel.

J. ROSEBECK.

N. B.—Also, on hand, a good assortment of ready made Clothing, made in the latest fashions, which he will dispose of to the satisfaction of the purchaser. WANTED, several first rate hands, to work on Coats, Vests, and Pantaloon.

Nov. 13, 1840.

A Card to the Ladies.

MISS C. PETTIBONE & CO.,

RESPECTFULLY informs the Ladies that they have just received from New York a large and beautiful assortment of Millinery and Fancy Goods, of the latest importations; consisting, in part, of plain and figured Silk Velvets; rich plaid and embroidered Ribbons; changeable Silks, Gro de Lyons, Poi de Soi; Velours Ottoman, a new and splendid article for Bonnets; corded silks of a variety of styles; Honeycomb and Brussels Lace; black Lace for veils and trimmings; plain crimped Muslin Cloths; net and silk Lace; French Collars; Scarfs; plain Cravats; black Velvet Ribbons; a large and beautiful assortment of silk Hats and Hoods, made from the latest patterns; super Florence and Leghorn Bonnets; plumes; French Flowers, &c., &c. Also the latest patterns for Cloaks, Dresses, & Caps. READY-MADE CLOAKS. Stores 235 and 248 Main street.

November 13, 1840.

BOOKS.

THE subscribers, successors of Canfield & Robins and Gordon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings. Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible. Cruden's, Butterworth's, and Brown's Concordance. Hudson on the Critical Study of the Scriptures. Do. on the Psalms.

Fuller's Works. Dwight's Theology. John Bunyan's Works. Paley's Works. Clark's Discourses. Burder's Village Sermons. Saurin's Sermons. Wayland's do. Jay's do. Payson's do. Jay's Lectures. Jay's Exercises. Jay's Prayers.

Jahn's Archaeology. Hug's Introduction. Storrs and Platt do. Lowth's Isaiah. Lowth's Hebrew Poetry. McEwen on the Types. Howe and Bates' Works. Stewart on Romans and Hebrews. Mc Knight on the Epistles.

Barnes' Notes—Gospels, Acts, Romans, Corinthian and Isaiah. Hodge on Romans. Pridaux's Connexions. Shuckford's do. Newton on the Prophecies. Knapp's Theology. Dick's Works. Dick's Theology.

Robert Hall's Works. Memoirs of Rev. Wm. Carey. Staughton, J. D. Boardman, G. T. Bell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs. Mosheim's Church History. Milner's do. Jones' do.

Doddridge's Family Expositor. Cottage Bibles. Henry's and Scott's Expositions. The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend. Paragraph Bible by Coit and Nourse. Wesley's Works. Henry's Daily Commentary. Plenary Inspiration of the Scriptures, by Rev. S. Noble.

Bickersteth's Works. Evidences of Christianity, by Alexander, Paley, Jenyns and Leslie. Young man's Closet Companion. Good's Better Covenant. Cases of Conscience. Question on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church. Hannah Moore's Practical Piety. Do. on Prayer. Philip's Guide. Phiney's Lectures. Physical Theory of another Life. Harvey on Moral Agency. Corner Stone, Way to do good, and Young Christian, by Abbott.

Wilberforce's Practical View. Browne's Lights and Shadows. Judd's Review of Stuart. Cogswell's Manual of Theology. Means and Ends. Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.

Book of Common Prayer, various size and binding. Select Family Sermons, by Bishop McVane. Campbell on the Four Gospels. Tyndale's New Testament. Life of Jeremy Taylor. Holy Living and Dying, by do. Child's Book of the Sabbath. Dominion of Christ, by Symington on the Atonement. Bunyan's Holy War. Walk about Zion.

Suddard's British Pulpit. Hill and Valley by Catharine Sinclair. Melincourt on Death. Memoir of Rev. J. Vail. Fragments by Dr. Spring. Miller's Clerical Manners. Do. on the Christian Ministry.

Imitation of Christ, by Thos. a Kempis. Greenfield's Greek Testament, &c. &c. ROBINS & FOLGER.

NOTICE

IS hereby given, that the Court of Probate for the District of Berlin has appointed the 2d day of Jan. next at 1 o'clock, p. m., at the Probate office in said district, for the appointment of Commissioners on the estate of Hooker Gilbert, late of Berlin, within said district, deceased, represented insolvent. All persons interested in said estate will then appear, if they see cause, to be heard relative to said appointment.

E. A. PARKER, Executor. Dated at Berlin Dec. 13, 1840. 3w41

Notice

IS hereby given that the Court of Probate for the District of Berlin, has limited the term of six months for the creditors of the estate of Ramsell Rose, late of Berlin, within said district, deceased, to exhibit their claims, duly attested, and proved, to the subscriber, administrator on said estate, or be deemed a recovery.

E. A. PARKER, Admr. Dated at Berlin, Dec. 14, 1840.

PROTECTION

Insurance Company.

THIS Company was incorporated by the Legislature of Connecticut, with a Capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its Capital to Half a Million of Dollars. The Company will issue Policies on Fire or Marine Risks, on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no Agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE:

Wm. W. Ellsworth, George B. Bergh, Asahel Saunders, Daniel W. Clark, William Kellogg, Daniel W. Clark, Willis Thrall, Edmund G. Howe, Elbridge Cutler, S. W. Goodridge, Nathaniel C. Ely, Ezekiah King, John H. Preston, S. B. Grant, Eli Gilman, Henry Waterman, Edward Boiles, Eliphalet Averill, Lemuel Humphrey, Benjamin W. Greene, ELIPHALET AVERILL, President. WILLIAM CONNER, Secretary. Hartford, Aug. 7, 1840.

HARTFORD

Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks. THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company: Eliphalet Terry, Job Allyn, S. H. Huntington, George Putnam, H. Huntington, Jr., Junius S. Morgan, Albert Day, Ezra White, Jr. John D. Russ, ELIPHALET TERRY, Pres't. JAMES G. BOLLER, Sec'y.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of securing against loss and damage by Fire only. CAPITAL, \$200,000. SECURED and vested in the best possible manner to offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The office of the company is in the new Etna Building, next west of the Exchange Coffee House, State street, Hartford, where constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:

Thomas K. Brace, Stephen Spencer, Thomas Belden, James Thomas, Samuel Tudor, Elisha Peck, Griffin Stedman, Daniel Burgess, Ward Woodbridge, Joseph Church, Joseph Morgan, Elisha Dodd, Horatio Allen, Jesse Savage, Ebenezer Seelye, Joseph Pratt, THOMAS K. BRACE, Pres't. SIMON L. LOOMIS, Sec'y.

IF The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.

New Series of School Books.

PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robins, No. 160 Main st., Hartford. Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies, "stereotype edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Herman Humphrey, D. D., President of Amherst College; Professor Emerson, of Andover; Professors Holland and Stuart, of Washington College; J. P. Brace, of Hartford Female Seminary; Rev. Jonathan Goring, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

SECOND.—The "READER'S MANUAL," by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition. THIRD.—"PRIMARY READER," by John Hall, Esq. for younger classes.

This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers, establishing the claims of Mr. Hall's Series to public patronage.

Practical System of Arithmetic for the use of schools, by Jesse Olney, A. M. Stereotype edition. For no work of the kind could the publishers anticipate a more ample approval than this work has received from competent Teachers and Committees.

"OLNEY'S INTRODUCTION TO THE STUDY OF GEOGRAPHY," intended to precede his larger work; with 8 maps upon steel plates, and more than 70 wood engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools.—18 mo.—by Francis Fellows, Esq. A superior edition of Testaments for schools, 12 mo.—Sheep.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally both in and out of the State. Parents, Teachers and Committees are invited to examine these books.

To the above we append the following note just received. Farmington Ct., Plainville Soc., June 5, 1840, Messrs. Robns & Folger,

Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it rare, instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health) to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, C. J. HART. Robns & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms. [March 27,